A BOOKE of Christian Questions and *Answeres.*

Wherein are set foorthe the chiefe points of Christian *Religion.*

¶ A woorke right necessarie and profitable, for all such as shall haue to deale with the captious quarellinges of the wrangling aduersaries of Gods truth.

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Question.

DOe ye thinke that the Canonical scriptures written in the Bible, conteine in them all thinges fully, whiche are necessarie to be knowen for our saluation?

Answere.

I beléeue, according to the scriptures, that the* Messias is come, and hath told vs all things necessarie, and that (a) searching the scriptures we shal find in them eternall life, and that al those things are written therein, which are necessarie for vs to beléeue, and that in beléeuing wée may haue life thorough (b) the name of Iesus Christ, and that the Gospel is the power of God to (c) saluation, to euery one that doth beléeue it, so that the scriptures are able to make me wise to saluation: and to conclude, I beléeue that the whole scripture is giuen by inspiration of God, and is profitable to teach, (d) to reproue, to correct, and instruct in righteousnes, that the man of God may

*Iohn 4.25.
a. Iohn.5.39. Iohn.16.13.
b. Iohn. 20.31
c. Rom.1.16.
d. 2. Tim.3. 15.16.

be absolute, being made perfect vnto all good workes.

Question.

Doe ye thinke it to be lawfull to put to, or take away any thing from the word of God?

Answere.

No. For Moses hath said, * Ye shall put nothing vnto the word which I commaunit vnto you, (a) neither shall ye take ought there from: we maye not turne from it, either to the right hand or to the left: and as it is vnlawfull, to chaunge, to abrogate, or to adde any thinges to couenantes and willes made by men, (b) so it is much more vnlawfull to deale so in the word of God: for the Scriptures threaten, if any shall adde any thing to the word of God, God shall adde to him the plagues that (c) are written in his booke: and if any shall take away any thing from it, God shall take away his part out of the booke of life, and out of the holy citie, and from those thinges which are written in his booke.

* 11. Deut. 5. 2. a. and 12. 32.

b. Gal. 3. 15.

c. Reuel. 22. 18. 19.

Question.

Then, if the scriptures be so fully perfect,

seek, you thinke them sufficient to debate, and to determine al necessarie questions and doubtes, which are in controuersie.

Answere.

Yea forsoth: for else the lawe of God were not a perfect lawe. (a) And this I finde in the discourse of the scriptures, that Christ our perfect schoolmaister and example, in resoluing and answering the doubtes which are made vnto him, euer aunswereth by the scriptures, which be rightly called Gods testimonies & iudgementes, whereby his will and meaning is made knowne, and they of themselues can neither deceiue, nor be deceiued (b) so that if any mortal man, yea, or an Angel from heauen, should preach, or goe about to persuade men otherwise, or to any other opinion or matter, then suche as is lest written vnto the Church in the doctrine of the lawe and the Prophetes, and Psalmes, and in the doctrine of Christ & his Apostles, they ought to account those men or Angels, be they one or many, to be accursed, abhominable, and deceiuers: For I dare receiue or beleeue nothing in religion without commission, and the

a. Psal. 19. 7. Luke. 16. 29.

b. Gal. 1. 8. 2. Tim. 3. 16. 1. Cor. 11. 23.

written warrant of the word of God.

Question.

Do ye thinke it necessarie for all sorts of people, of what so euer age, sexe, occupation, or calling they be, to read, heare, study, and to be learned in the scriptures, that thereby they may know the way to life euerlasting, & be able to giue a reason and account of their faith, according to knowledge, & to instruct their families?

Answere.

Yea verily. I thinke nothing more necessary, for that people must nœds (a) erre in their harts, which know not the lords wayes, and this is life (b) euerlasting, to know God, and him whom he hath sent, Iesus Christ: and the Prophet Esaie reproueth the people, who by their ignorance & lacke of (c) vnderstanding, were become worsse then the oxe and the asse: and Dauid in the Psalmes counselleth (d) that we should not be like horses and mules, which lacke vnderstanding: and our sauiour Christ saith plainly, (e) that this is the cause why men are deceiued, bycause they knowe not the scriptures, and that (f) if the blind leade the blinde, they

a. Psal. 95. 10.
b. Iohn. 17. 3.
c. Esaie. 1. 3.
d. Psal. 32. 9.
e. Matt. 22. 29.
f. Matt. 15. 14.

they shall both fall into the ditch and pit of condemnation. And fathers are charged to (g) rehearse the lawes of God and his wonderfull workes vnto their children and housholdes: and (h) Moses wisheth that all the Lordes people were Prophetes: (i) Kings & Princes be commaunded to studie in the law of GOD, and to write it out. And Dauid saith, ỹ the word of God is a sure testimonie of the Lorde, (k) which conuerteth soules, and giueth wisedome to the simple: and as necessarie for our directiõ in this life, as a light lanterne (l) to guide a mans fæte in darkenesse. And seeing what soeuer things in the scriptures afore time are written (m) are written for our learning, to the end that the worde of GOD may dwel plentifully (n) in vs, and make vs wise to saluation, it is necessarie that al men receiue the word with readinesse, and that they should turne the Bible (o) & search the scriptures daily, (p) whether the doctrines be such as are taught vnto them, as they haue example in the noble men of Berrea, which were at Thessalonica: (q) wherefore seeing faith is the only

g. Deut. 6. 6
h. Psal. 2. 10. Iosu. 1. 8.
i. Num. 11. 2
k. Psal. 19. 7
l. Psal. 119. 1
m. Rom. 15
n. Col. 3. 16. 2. Tim. 3. 1
o. Act. 17. 11
p. Psal. 1. 2.
q. Rom. 10.

ly meanes to saluation, and the ordinary meanes to atteine to faith, is the hearing of Gods word preached, I thinke it most necessarie, that men should daily take some houre at the lest from their worldly businesse, & to spend it in hearing and studying of Gods word, that so they may
Matth. 7. 24. build their (r) houses vpon the rocke, and be able substantially to giue account of
1. Pet, 3. 15. (s) their faith, & a reason of the hope that is in them, and so come by knowlege vnto saluation: For what shall it profite a
Matt. 16. 26. man, though (t) he should win the whole world, if he lose his own soule, or if it be lost, what can he giue for the recompense of his soule?

Question.

Do ye not thinke the scriptures to be so darke, and so hard, so that simple people can learne but little out of them?

Answere.

No. For if the scriptures were so hard and doubtfull, as some would make the world beleeue, the spirite of God would neuer haue witnessed of them, that they shew light to them that be in darknesse,
Psal. 110. 105 and (a) giue knowledge, vnderstanding, &
30. 19. 7. 8. 9.

wise-

wisedome to the simple, & that the knowledge of the Scriptures is easie to them that wil vnderstand, yea, that euen yong men (b) and childrē in taking hēd to his word, may learne out of them to redresse their wayes, and how to feare the Lord. For therein, besides the general dueties of euery Christian man and woman, there is set downe particularly all the seuerall dueties of euery sorte and estate of men, so distinctly & plainly in one place or an other, that euery Christian man that hath common sense and reason (if he bring with him faithe, humilitie, and a flexible minde without preiudice, and be readie to put in practise, what he shall learne, and haue a desire wrought in him to vse prayer, diligence, and conference) may easily vnderstande them, except he winke with his eyes (c) and will not see, and stop his owne eares that he will not heare, and harden his owne hart through infidelitie and the deceitfulnesse of sinne, so that he will not vnderstand, & quenche in him selfe the light of the spirite by despising the preaching of the worde, and so wilfully and purposely depriue him selfe

b. Prou. 4. 10. Psal. 119. 9.

c. Rom. 11. 8. Matt. 13. 14. 15

of this benefite to his owne destruction.

Question.

If ye ascribe thus much to the wordes of GOD, what thinke you touching the Church, and the authoritie thereof?

Answere.

I thinke the true Church of God to be a faithfull witnesse and preseruer of the same worde: but as the olde Iewes were wont to crye, (a) the Temple of the Lord, the Temple of the Lord: so though the Papistes in our age cry, the Church, the Church, and vnder a reuerent opinion of the authoritie and name of the Church, would drawe the simple to receiue their Popishe religion, being quite contrarie to the same word: yet must we that are taught by the spirite and worde of God, learne to knowe the difference, and to be able to iudge betweene the true Church the spouse (b) of Christe, which it is, and who be of it, and the false Church the Church of Antichrist: For, as by the scriptures we learne to knowe Christe, which is the head of the (c) true Church: so out of them also must we know it, and who be true mẽbers of that body, wher-

a. Iere. 7. 4.

b. 1. Tim. 3. 15.

c. 1. Ephes. 1. 22 23.

of

of he is head. For he best knoweth his owne bodie.

Question.

I pray you let me heare the markes whereby the true Church of God is knowen.

Answere.

First the name of the Church (Ecclesia) teacheth that it is a companie called out, & (a) gathered together by the preaching of the Gospel, in the ordinarie ministerie appointed of God, whereby they atteine to faith, (b) and these thus gathered are called the children of God, beléeuers, disciples, the flocke of Christe, the children of light, the children of promise, heires of grace, and children of the kingdome, holy ones, the temple of the holy Ghoste, the called of GOD: whereby it appeareth, that in the true Church of Christe, are begotten, (c) gathered, and kept all her children by the preaching of the worde of God, & this is the first note.

a. Ioh. 1. 12. 1 Iohn. 10. 16.

b. Iohn. 17. 1? Ephes. 2. toto

c. 1. Pet. 1. 23. 1. Pet. 2. 2.

And those which heare the worde of God and do it, are likened to (d) wisemen which build vpon the rocke, hauing laid Iesus Christ for the foundation, whome they

d. Matt. 7. 24. Ephes. 2. 20.

they confesse with the apostle Peter to be
e. Matth.16.16 Christ the (e) sonne of the liuing GOD,
17.18. whiche vndoubted confession is a sure
rocke, wherevpon the Church is so sure-
ly builded, that the gates of hell shall not
f. Iohn.10.27. ouercome it. These (f) shæpe heare the
voice of the shepheard, and they know it,
and followe it, and wil not heare nor fol-
lowe the voyce of a stranger, neither wil
they forsake Christ their schoolemaister.
For they knowe he hath the wordes of
g. Iohn.6.68. (g) eternall life, for as they are childzen
of God, so they heare Gods words: wher-
as the childzen of the false Church heare
h. Iohn.8.47. not the wordes of God, bicause they (h)
Rom.10.17. are not of God: and therefore leauing the
Esai.59.21. doctrine of the Apostles and Prophetes,
they tell vs of Masses, Diriges, Purga-
torie, Pardons, Pilgrimages, Shriftes,
prayer to Saints, and in a strange tong,
mans merits, crœping to crosses, offring
to Images, and such foolishe beggerly
things, deuised of mans braine contrarie
to the Scripture.

Question.

Then I perceiue, you make the pure
preaching and professing of the worde of

God

God to be a chiefe token and marke to knowe the true Church of God by, what other markes haue you besides these?

Answere.

Secondly, this true Church acknowledgeth and receiueth two Sacraments, and no moze: Baptisme and the Lozdes Supper (a), which are commaunded and commended vnto vs by the Lozd Iesus in the Scriptures, and haue pzomises of saluation annexed vnto them, with the wozd and no moze. But the false Church hath deuised and added, both moze Sacraments, and other vnwzitten verities, the credite whereof standeth vppon dzeames, visions, reuelations, imaginations, traditions, & counterfet miracles.

a. Matt. 26. 25 and 28. 19. 1. Cor. 10. 17.

Thirdly, the true Church is knowne by a willing obedience to the wozd, whiche obedience is shewed, not only in submitting it selfe to such gouernement and Ecclesiasticall discipline, standing in admonition and cozrection of faultes (a) oz excommunication, as shall be thoughte conuenient by the Church, and determined touching any offender, accozding to the qualitie of his fault: but also by this, that

a. Matth. 18. 17. 18. Luke. 13. 3 Leuit. 19. 17. 1. Cor. 4. 5. 9 Iohn 9. 34. 2. Thes. 3. 14 2. Tim. 1. 20.

that Christ saith, Ye loue me, and ye are
Iohn. 15. 14. my friends (b) if ye keepe my commaundementes, but the false Churche maketh
Rom. 15. 18. great account of their owne (c) workes, as of bestowing wast money vpon rods, pilgrimages, images, obseruing dayes, and times, and meates, and apparel, dealing doles when men are dead, diriges, and such like, whereas the scripture neuer allowed this kinde of obedience, nor any such kinde of good workes.

Question.

I haue heard the vnitie, or succession: vniuersalitie, or the multitude: antiquitie of time, veritie or the promises, be the true markes of the Church. How thinke you of them?

Answere.

1 Touching the claime which is made from Peter by ordinarie succession, I thincke it no sure marke: for in course Caine followed Adam: Ismael, Abraham: Esau, Isahac: But God refused them, & extraordinarily did chose Abel, Isahac, and Jacob. And by ordinarie succession the high Priesthood came to him, that put Christ to death.

a The

2 The ſecond marke whiche is multitude or vniuerſalitie doeth plainely confute and (a) confound them not to be the Church of God, for Gods Church is a little flocke, and we are oftentimes commaunded to beware, that we doe not as the (b) multitude doth, and they be fewe that ſhalbe ſaued: and we are taught in the ſeuenth chapter of Saint Matthew, (c) to enter in at the ſtreight gate, for it is a wide gate and a broad way that leadeth to deſtruction, and many there be which enter thereat, becauſe the gate is ſtreight and the way narrowe that leadeth vnto life, and fewe there be that find it. So the great number is no true token of the true Church of God.

a. Luke 12. 32.

b. Exod. 23. 2.

c. Matth. 7. 14.

3 Nowe touching antiquitie of time, which is made a third mark, it is in deed true, that the Churche hath beene from the beginning, and ſhall be to the ende. But the age of the church is not alwayes ſeene, for from Abel to Enoch more (a) then two hundreth yeares, there was no people openly knowne to worſhip God: And we ſee it was ſone ſhadowed: for in the dayes of Noah, there are knowne

a. Gen. 4. 26. Gen. 6. 5.

ſcarſe

a Gen. 19. 1. scarse eight persons that feared God. So
b Psal. 76. toto it was in Abrahams time, (b) and in the
c. 1. Ki. 19. 10 time of Elias (c) who protested that there
d. Mat. 24. 9 was not one left in Israel that had not bowed to Baal. And our sauiour Christ saith (d) it shall come to passe, that all nations and countries shal persecute them that professe his name. So then, they which holde the faith of Christe, be they neuer so fewe, are the true Church.

4 The veritie and promises, which they make a fourth marke are these, that Christe hath promised his spirite to his Church, and that he will be with them to the ende of the world, and therefore (say they) the Church of Rome may neither erre nor sinne: But the Scripture saith
a. Rom. 3. 4. that euery man is a lyar (a). Now to say of a multitude of lyars and wicked men, they cannot lye nor erre, it is a straunge fantasie, and a great absurditie. Neither are these promises made to one place or to one man: But in euery countrie to all
b. Act. 10. 34. 35. them that (b) feare God, is this promise made: So that neither Rome nor the Pope can challenge any more priuilege hereby then any other man. Therefore

fore to say the Churche of Rome can not erre, and that the Popes decrées are to be receiued, credited, & obeyed, as the foure Euangelistes, and that the Pope doeth succæde in the faith and place of Peter, by vertue of the See of Rome, this I say is a daungerous and a pernicious opinion. Therefore God giue vs wisedome and vnderstanding to iudge aright, and to trie and discerne the spirites.

Question.

Nowe ye haue made this discourse of the true Church, make some description of the false Church of Antichrist.

Answere.

I thincke, those markes and properties whereby our saniour Christ describeth the Pharisеis and hypocrites, may serue wel to this purpose, as that appearing (a) holy outwardly, they be full of corruption inwardly, they drawe neare to God with their lips, but haue drawne their hearts farre from him, they deceiue the world with long garments, with open fasting, open praying, to be seene and heard, and praised of men, great and solemne names & titles, with traditions of

a. Mat. 23. 12. 2 Luke. 20. 47.

fathers, so kéeping ỹ people in ignorance. They trouble & deceiue the people with vaine babbling of fruitlesse and hidden mysteries, as of worshipping of Angels,
Col. 2. 18. (b) they make certein orders and degrées of Angels, they make the virgin Marie a Quéene and a Ladie, they preach of purgatorie, where it is, howe wide it is, and what maner of fire is in it. They (c) giue
Gal. 4. 10. Col. 2. 21. great charge touching obseruation of dayes, and times, and meates, and forbid
1. Tim. 4. 3. (d) marriage, whiche be doctrines of diuels: these do cause the people to hearken to lies, as the Papistes do with fabulous and false legends of the liues of Saints, forged & deuised of themselues, to occupie the peoples heads to kéepe them from the trueth. The head of this Church Antichrist, the Pope, is called the man of
2. Thes. 2. 3. 4. 9. 10. sinne. (e) For a great number of them came to the Popedome by counselling with the diuel, and by sorcerie, and haue liued and ruled without either feare of God or of man. The credite and authoritie of the doctrine of this Church, standeth vpon signes and wonders, and false miracles, by dreames & visions, & forged

reue-

reuelations fathered vpon the spirit, coũterfetting & forging letters and (f) writings, vnder the name and credite of the Apostles, and Doctours, and fathers of the Churche, in corrupting the Scriptures and writinges of auncient Fathers, and by imprinting them being so corrupted, in coyning subtile sophisticall distinctions, diuisions, and subdiuisions. f. 2. Thes. 2.

These subuert whole houses, (g) and teach lies for filthie lucre sake, and with feigned lies make merchandize of the simple people, whome they account no better of, then of dogges and swine. (h) Thus they are bécome so riche, and haue inlarged the reuenues of their Monasteries. For in this Church nothing is to be had without monie, and with monie all thinges may be gotten. g. Tit. 1. h. 2. Pet. 2. 3.

This Churche striueth for rule and Empire, and despiseth the ordinarie authoritie of kinges and rulers appointed by GOD (i). So the wicked Pope maketh Kinges and Emperours to waite on him, and vndertaketh to dispense both with the lawes of men, and the lawes of God. i. Iude. 8.

This false Churche is called the scarlet
Apoc.17.4 and purple whore (k) decked with golde and precious stones: so we see that the Churche of Rome standeth in gorgeous and glistering shewes, copes, vestments, censing with frankincense, organplay, prickesong, and descant, & such like, without any edification or instruction to the people, it is rightly called the mother of
Apoc.17.5 the whoredomes (l) of the earth, as appeareth euidently by their pardons & dispensations, graunted by the Pope to adulterers: and for incestuous mariages, by the Sodomites, bastards, open stues, courtesans, and forbidding of lawfull marriages. And S. John in the Reuela-
m. Apoc.13.18. and 17.9. tion saith, (m) He that is wise, let him count the number of the beast, for it is the number of a man, and this number is sixe hundreth sixtie sixe: which number and name, and situation of the place, can agree to none, but to the Pope and church of Rome.

Question.

Nowe touching the old doctours and auncient Fathers and writers of the Church, and Counsels, Parliamentes,

and

and Conuocations, Synodes, and assemblies of learned men, tell me what credit & authoritie they ought to haue among Christians?

Answere.

So long as they agrée, conclude, and commaund any thing vnder their authoritie, which agræth and is warranted by the writen word of God, we ought gladly to allowe and submit our selues vnto them, but otherwise we neyther regarde (a) their number nor their authoritie, nor their titles of learning and wisdome, or shewe of holinesse, neyther giue we credite to any Prophet, Euangelist, Apostle or Angel from heauen, which shall teach vnto vs their own dreames, and prophesie lies, speaking the visions of their own heades, (b) and not out of the mouth of the Lord, and teach vs vanitie, folowing their own spirit, dealing vnfaithfully in the word of GOD, giuing vs chaffe for wheat, saying the Lorde hath sent and speaketh by them, whereas they runne vnsent, & speake vnbidden, yea, if Paule, Apollos, Cephas, and John, should teach vs a worshipping of God, according to y

a. Deut. 13. 2. Gala. 1. 8.

b. Ier. 23. 16. 2

doctrines and precepts of men, contrarie to the doctrine learned & receiued out of ỹ word of God, we ought auoyde them, & hold them (c) accursed: for we must not be-
Gala.1.8. læue euery teacher, (d) nor euery spirite,
matth.25 19 but must try ỹ spirits, whether they be of
1.Iohn.4.1. god, bicause many false prophets are gon into the world, so that if any come to vs & bring not the doctrine of ỹ word of God,
2.Iohn.10. we ought not to receiue (c) him to our house, neither bid him God speed: yea, we ought rather belæue a fewe simple men, which speake with good testimonie and warrant of the word of God, rather then a thousand others, howe religious, wise, or learned so euer they are accounted.

Question.

What thinke you of faith? is it the only instrument, whereby we lay holde of Christ, and so be saued and iustified?

Answere.

Yea: for seeing the scripture hath concluded, & we knowe that a man is not (a)
Gal.2.16. iustified by the works of the lawe in the
Rom.3.28. sight of God, but ỹ all are shut vp vnder
Gal.3.12. sinne, & our righteousnesse is vnperfect, &
Esai.64.6. like a stained cloth of a (b) womã. Ther-

fore

fore I hold this opinion, according to the doctrine of the Apoſtles & Prophets, that as Abraham beléeued God, & his (c) fayth was accounted to him for righteouſnes, ſo the iuſt ſhall liue by his faith, and all that beléeue in Jeſus Chriſt, ſhal receiue remiſſion of their ſins, (d) & therby haue peace towards god throgh Jeſus Chriſt: for if righteouſneſſe be by the lawe, then Chriſt dyed without cauſe: Therfore we conclude, that a man is frely iuſtified by grace & by faith, without the works of ỹ lawe, & that this faith is not an idle or a dead faith, but it euer worketh by loue.

c. Gen. 15. 6. Rom. 4. Hab. 2. 4.

d. Act. 10. 43. Rom. 5. 1. Gal. 2. 21. Rom. 3. 24. 2 Gal. 5. 6. Iames. 2. vlt.

Queſtion.

What thinke you then of them, which are euer boaſting of their own good déeds & merites, as if they could earne heauen, by their own righteouſnes & wel doing?

Anſwere.

I thinke they are very groſſely & damnably deceiued and abuſed by the diuell, who hath perſuaded them to this preſumption: for this I am taught and aſſured by the word of God, ỹ if God would diſpute with man, and (a) enter into a ſtreight account with him, no man could

a. Iob. 9. 3.

aunswere vnto him one thing of a thousand, which he might charge him withal: we are al (b) vnprofitable seruaunts, and there is none of vs righteous, (c) no not one, there is none that doeth good, no not one: And therefore Dauid hath taught vs to pray thus, (d) Enter not into iudgment with thy seruaunts (O Lorde) for in thy sight shall none that liueth be iustified: therefore (I say) we are iustified and saued by (e) grace through faith, and that not of our selues, it is the gifte of God, not of our workes, least any man should boast him selfe: so that there is no remission of sinnes without faith, which is in cause that our sinnes are not imputed vnto vs, bycause it layeth holde of Christ his righteousnesse.

Luke.17.10.
Rom.3.10.12
Psal.143.2.
Ephes.2.8.9.

Question.

What thinke you of them that vndertake to sit in priuate confession, and doe promise men pardon of their sinnes, inioyning them penaunce, as some meanes and satisfaction for their sinnes?

Answere.

I thinke those men to be blasphemous towards God: For that both confession and

and pardoning are peculiarly & priuately reserued to him selfe, as appeareth by many examples, and testimonies of the scripture. Dauid (a) in this case confesseth himselfe to the Lord in these words: Then I acknowledged my sinne vnto thée: neither hid I mine iniquitie: for I said, I wil confesse against my selfe my wickednesse vnto the Lord, and thou forgauest ỹ punishments of my sinne. And in an other Psalme, O Lord remember not the sinnes of my youth (b) nor my rebellions: against thée O Lord (c) haue I sinned. The prophete Daniel in like maner prayeth, and (d) maketh his confession vnto the Lord onely, and S. Luke teacheth vs (e) by the example of the losse sonne to goe and confesse our selues vnto the Lord: (f) and ỹ Publicane standing a far off would not lift vp his eyes to heauen, but smote his brest saying, O Lord be mercifull vnto me a sinner. And that all pardons for sinne giuen by any man, are abhominable in the sight of God, and vnprofitable: it may appeare by ỹ whole course of the scripture. For it is said onely of Iesus Christ (g) that he is the lambe

a. Psal. 32. 5.
b. Psal. 25. 7.
c. Psal. 51. 3. 4.
d. Dan. 9. 4.
e. Luke. 15. 18.
f. Luke. 18. 13
g. Iohn. 1. 29

of God that taketh away the sinns of the world. And the Angel said to Joseph before he was borne, Thou shalt call (h) his name Jesus, for he shall saue his people from their sinnes. And this is a true saying, and by all meanes worthy to be receiued, that (i) Christ Jesus came into the world to saue sinners. Our God being a gealous God (k) who will not giue his honour to another, hath said by the prophet Esaie, I, euē I, am he that putteth away thine iniquities, for mine owne sake, and will not remember thy sinnes: I, euen I, am he that comfort you: Therefore (l) seeing saluation belongeth vnto the Lord, and that man is blessed, to (m) whom the Lord imputeth not iniquitie, I conclude, that none can forgiue sinns, but God only.

h. Matth. 1. 21.
i. 1. Tim. 1. 15.
k. Esai. 43. 25.
l. Psal. 3. 8.
m. Psal. 32. 1.

Question.

What do you thinke then touching the bishop of Rome & the Popes authoritie?

Answere.

Sir, although he claime his authoritie from S. Peter the apostle, yet for any thing that I can learne, he can not be S. Peters successour. And were it that he had

had bene so, yet thereby he can gaine nothing, as may appeare, in ý the residue of the Apostles (a) had full and equal authoritie with Peter: For that which is said touching binding and losing, remitting and reteining of sinnes, is said as wel to all the residue as to him, as may appeare by the conference and due examination of the places. And S. Peter him selfe in his first Epistle and fift Chapter (b) accounteth him selfe no better then an equall, and fellowe minister to all the ministers of the Church. And it is plaine and manifest, that Christ vnderstanding of the strife among his disciples, concerning the question of the supremacie, that he might leaue it as a continuall direction and rule to his, decideth it thus, that the kinges of the Gentiles (c) doe reigne ouer them, and they that beare rule ouer them are called Gratious Lordes: but they shall not be so: but let (saith he) the greatest among you, be as the least, and the chiefe as he that serueth: Therefore I am fully persuaded, that the Pope is a deceiuer, and Antichriste, and (d) that man of sinne, and sonne of perdition,

a. Matth. 28. 19. Iohn. 20. 23.

b. 1. Pet. 5. 1. 2. 3.

c. Luke. 22. 24. 25.

d. 1. Iohn. 1. 7. 2. Thes. 2. 3. 4.

which

whiche as an aduersarie, exalting himselfe against all that is called GOD, or that is worshipped, sitting as God in the temple of GOD, shewing himselfe that he is God, and that he is chiefe
Matth.24.25 of the false Prophetes (e) whiche by false signes, and wonders, and reuelations, & by the power of Sathan, goeth about to deceiue, if it were possible, the very elect.

Question.

What thinke you touching purgatorie?

Answere.

Sir against purgatorie the scripture hath very many plaine testimonies, so that it is much to be meruelled at, that so absurd an errour and daungerous heresie should creepe into the Church of God: for what can be spoken more plainely, then that which our sauiour Christ hath
Matth.25.46 said, that the (a) wicked shall goe into euerlasting paine, and the righteous into life euerlasting: so wee see, there be but two sortes of men by our sauiour Christ his iudgment, nor but two places whereuntothey are appointed after death: there be but two gates or wayes, a strait gate and a narrow (b) way which leadeth vn-
Mauh.7.13. to

to life, and a wide gate and a broade way which leadeth to destruction: and where the tree doth fall (c) there it shall lie. For c. Eccle. 11. 3.
God doth both fully and clearely pardon our sinnes (d) and all the punishmentes d. Esaie. 43. 25
due vnto them, so that he wil neuer (e) re- e. Psalm. 103. 12
member them any more: he doeth so purge vs and wash vs so cleane, that we are become whiter then snow, and remoueth our sinnes as farre from vs, as the East is from the West: so that we see, that all the godly (f) are blessed which die f. Reue. 14. 13.
in the Lord: for they rest from their labours, and their works follow them: for they dying in faith are washed (g) in the g. 1. Iohn. 1. 7
bloud of the Lambe, and purged from all their sinns: these hauing (h) finished their h. 2. Tim. 4. 7.
course and kept the faith, doe enioy the crowne of righteousnesse, which is layde vp for them that loue his appearing, (i) i. Phil. 1. 22.
they desire with S. Paule to be losed, knowing that after death they shalbe with Christ, which is best of all: & therefore with S. Steeuen (k) they call vppon k. Actes. 7. 59.
God and say, Lord Iesus receiue my spirite, and by and by after their death they are carried by the Angels into (l) Abra- l. Luke.
hams

hams bosome, as Lazarus was, and the theefe which said vnto Jesus vppon the crosse, Lorde remember me, when thou commest into thy kingdome: to whome Jesus answered (m) Verily I say to thee, to day shalt thou be with me in Paradise. I conclude therefore by these testimonies and examples of the Scripture, that after death men goe either to hell with the vnbeleeuers, and with the vnmercifull rich glutton: or presently to heauen with pore Lazarus: and therefore I hold that there is no Purgatorie.

m. Luk. 23.43

Question.

What thinke you of praying for the dead, and singing of Masses, Diriges and Trentals for them?

Answere.

Sir, seeing these thinges be grounded vppon purgatorie, which is falsly imagined, forasmuch as there is no such place: these thinges also be wicked, and vaine imaginations: for seeing there is no purgatorie, (a) and that from hell there is no redemption, I cānot see but that it should be a needlesse charge for me to be at any cost, for trentals, masses, or diriges for my

a. Luke. 19. 26.

fathers soule. Dauid did see, that fasting and weeping, neither (b) any thing els would do ỹ child good when it was dead: the redemption of a soule (c) and the ransome is so precious, that a man can by no meanes redeeme his brother, or giue his ransom to God: there is no power, work, inuention, knowledge or wisedome that can helpe in the (d) graue. They that be once shut out (e) of the kingdom with the foolishe virgins, shall not be let in when the dore is once shut. And our Sauiour Christ saith, (f) there is no recompense that a man can make for his soul. Therfore, seeing there be no such things mentioned in the Scriptures, to be vsed as helpes and remedies for the relefe of the soules of men departed, I conclude, that they doe wickedly deceiue the world and ignorant simple soules, which to get and increase their riches, haue forged these wicked deuises, to the great dishonour of God.

b. 2. Sam. 12. 2

c. Psalm. 49. 7

d. Eccle. 9. 10.

e. Matth. 25. 10. 11.

f. Matth. 16. 26 and 23. 14. Marke. 8. 37.

Question.

Tell me now touching prayer, whether we may pray to the virgin Marie, to any Apostle, or to any other Saint?

Aun-

Answere.

No: for seeing he is accursed that with-
a. Ierem. 17. 5. draweth his hart from ỹ Lord by (a) trusting in any but in the Lord God alone,
b. Rom. 10. 14 and that prayer is due to him only (b) in whom I do beleeue, and that the Lord is
c. Psal. 145. 18. neere to all that call vpon him, yea (c) all that call vppon him faithfully, and seeing that he onely is able to helpe and supplie our needes, and that neither Abraham, Israel, Moses, Samuel, Noah, Daniel, or Iob, nor any other is able to helpe and succour vs, and that there is no sauiour but ỹ Lord God alone. And seeing I am taught by S. James, that whensoeuer I lacke any thing, I must aske it of God,
d. Iame. 1. 5. 17 which (d) giueth to all men liberally, and vpbraideth no man: from whome euery
e. Matth. 7. 7. 8 good and perfect gift doth come: and seeing he hath straitly cõmaunded vs (e) to aske, seeke and knock vnto him, and hath comfortably promised that we shall receiue, and find at his hand all things necessary. And further, seeing that all the examples of the patriarches, prophetes, and saints of God in the Scripture, besides infinite places, and arguments, which be found

and

and alledged to this purpose, to teach that prayer is due to God only, as a peculiar seruice, and worship reserued in the first commaundement, and he will not haue his glorie giuen to an other. And (f) Christ hath said, Thou shalt worship the Lord thy God, and him onely shalt thou serue. And seeing the Apostles in their life time, and the Angel (g) in the Reuelation, haue refused to be worshipped, cõmaunding to worship God, therefore I conclude (as before) that I must pray to God alone, and not to Saintes.

f. Matth. 4. 10. 11.

g. Actes 10. Reuela. 22. 8. 9.

Question.

Yet, though you make not your prayers vnto the Saints, do ye not think it were good to vse them as meanes and mediatours to God for you, that so you may ỹ sooner speed of those things you pray for?

Answere.

Seeing that I ought to pray to God only as is before proued, it behoueth, that if I meane to obteine, I should make my prayer in his sonns name, as he hath also commanded: for it is said of him, This is my (a) welbeloued sonne, in whome I am wel pleased, Christ only is ỹ (b) dore,

a. Matth. 3. 17. Actes. 4. 12. Luke. 3. 22.

b. Iohn. 14. 6.

the way, the trueth, and the life, and no
c. Iohn. 17. 9. man can come to ỹ father but (c) by him,
and whatsoeuer we shall aske the father
d. Heb. 7. 24. in his name, he wil giue (d) it vs, he hath
25. an euerlasting priesthood, and is able per-
fectly to saue them that come to God by
him, for he euer liueth to make interces-
e. 1. Iohn. 2. 1. 2. sion for them. Saint John saith (e) if any
man sinne, we haue an aduocate with the
father, Iesus Christ the iust, and he is the
reconciliation for our sinnes: Therefore
I conclude with S. Paule, that as there
is but one God, so there is and ought to
f. 1. Tim. 2. 5. be (f) but one mediatour betweene God
and man, which is ỹ man Iesus Christ,
and that therefore I ought onely to pray
to God in his name.

Question.

What thinke you of prayer and seruice
in the congregation in Latine, or in a
straunge vnknowen tongue, whiche the
people doth not vnderstand?

Answere.

Sir, of them which pray, saying they
know not what, I thinke with S. Paule
g. Matt. 7. 6. 7. 8 in ỹ fourtēnth of the (a) Corinthes, that
al such singing & praying in word, sound,

and

and in voice, as it is without vnderstanding, so it is without fruit also, and because it is without edification S. Paule had rather fiue wordes were spoken in the church (b) with vnderstanding to instruct the vnlearned, rather then tenne thousand wordes in a straunge tongue. Therefore, seeing God is not worshipped according to our blinde deuotions & good intents, I conclude that they (c) worship God in vaine, and after the maner of hypocrites, which worship with their mouthes, and drawe nere to him with their lips, whereas their hearts and their vnderstanding is farre from him.

b. 1. Cor. 14. 1.

c. Matt. 15. 9.

Question.

Do ye not thinke that the vse and sight of images is good and necessarie to put vs in minde to serue God?

Answere.

No forsoth: seeing we haue an expresse and plaine commaundement, (a) neither to make any likenes of male or female of things in heauen, in earth, or in the seas, what images or similitudes soeuer they be, grauen, moulten, painted, neither yet of what metal or stuffe soeuer they be, al-

a. Exod. 20. 4. Deut. 4. 16. Iohn. 4. 23. Matth. 15. 9. Deut. 27. 15. Psal. 115. 4. 135. 15. Esai 40. 18. Esai. 42. 8. 44. 9.

though it be siluer or gold, earth, wood, stone, or other stuffe, & we are commanded not to worship them, nor pray vnto them, nor to serue them, or bowe before them, but that we shall destroy, breake, & plucke them downe, as an abhomination and a thing accursed by the mouth of the Lord, who to reserue his worship pure & spiritual, hath forbidden all such idolatrie being the worke of mens hands, and the manner of the heathen which knowe not God, and that our God is a gelous God, and will not giue his glorie to an other, nor his praise to grauen images. The prophets condemne them for vanitie, as profitable for nothing, and haue threatened that all that be of this felowship, and haue layde to their hand in this abhominable worke, shalbe confounded, whether it be the smith, carpenter, grauer, ioyner, painter, goldsmith, or any other whosoeuer is occupied in making or pourtraying any such figure or similitude. They that see not the miserable vanitie of these thinges, know not God, neither doe they vnderstand, but their eyes are shut vppe that they cannot see by the iust & heauis

Ierem. 10. 8.

Abdias 2. 18

iudge-

iudgement of God, and their hearts hardened that they cannot vnderstand to cõsider & say with thẽ selues, I haue burnt part of this trée, I haue baked bread vpon the coales of another part, and I haue rosted my flesshe with an other part and eaten it, and shall I nowe of the residue make an idol which is an abhomination vnto the Lord? and will bring his curse vppon me and mine vnto the thirde and fourth generation, should I bow downe to a stocke of a trée? The scripture condemneth them which worship or feare idols, of dotage and follie, and the stock to be a doctrine of vanitie, and a teacher of lyes. Woe to him that saith to the wood, awake, and to a dumbe stone, rise vp and teach me, whereas there is no breath in it. Howe miserable are they which call them gods, that are the workes of mens hands, & inuented by artificers for gaine and vaine glorie, to shew the workmanship, which call vpon him that is weake for health, & prayeth for life to him that is dead, and asketh help of him that hath no maner of experience or power to help or further him in his affaires, or in his

Esaie. 40.
Wisd. 30. 10.
Wisd. 14. 11.
Baruc. 6. 10.

iournie, or other workes and businesses: and yet they sticke not to be at the cost to bestow garments vpon these their gods being made of wood, of siluer and gold, yet cannot they preserue them from rust and wormes: one of them is made to holde a scepter in his hand, as if he were a iudge of a countrie, yet can he not reuenge his owne quarell vpon suche as offend him: and an other hath a dagger or an are in his right hand, yet can not he defend him selfe: men light vp candels before them, yea, more then for them selues, whereof they can not see one: for they are but as one of the postes of the temple: the owles swalowes and birdes, flee vpon their bodies and vpon their heades, yea, and the cattes also: they can saue no man from death, nor deliuer the weake from the strong, they can not restore a blinde man to his sight, nor helpe any man at his neede, they can shew no mercy to the widowe, nor do good to the fatherlesse: these gods of wood and stone, golde and siluer, are no better then stones hewen out of the mounteines, and they that worship them shall be confounded. Then, seeing

there is no agrëement betweëne the temple of God and idols, and that we are cõmaunded to flëe all idolatrie as a worke of the flesh, let vs rest in the obedience & counsell of God, what glorious reasons soeuer may be deuised to the contrarie, and as S. Iohn hath taught vs, let vs euer këepe our selues from images. 2.Cor.6.16. Gal.5.19. 1.Cor.10.14. 1.Iohn.5.21.

Question.

Then belike you thinke it not good to follow the maner and old custome which your father, your grandfather, and great grandfather haue vsed many yeares past in the religion and worship of God.

Answere.

Sir, I am not so addicted to the carnal and fleshly kinred of flesh and bloud, (a) that I would rather follow the example of my kinred, then the will and plaine commaundement of God, for I must not followe a (b) multitude to doe euill: nor followe the greatest part, for they walke in the (c) broad beaten way that leadeth to destruction. Gods people were specially forbidden (d) the customes that had bene vsed before them: Iesus Christ being the (e) trueth, the way, and the life, is a.Matt.12.50. b. Exod.32.2. Ezech.20.18. c.Matt.7.13. d.Leu.18.30. e.Iohn.14.6.

my guide, and teacher, and not a multitude of sinneful men, neither old customs nor antiquitie of time. I haue the (f) law and the commandements of God, which I must looke to, without putting to it, or taking from it, I shall be iudged & ought to be ruled by it, and not by old custome: For mens examples, doctrines, commandements and traditions (g) without warrant of the word, are a vaine worship, & while men are commonly too (h) carefull to obserue the traditions of men, which haue in them some flattering shewe of godlinesse, they are most readie to reiect the commaundements of God, & so building their faith and their religion without the (i) fundation of the word of God, they bewray their owne folly, and proue vaine in their owne imaginations: yea, to conclude, as Iosua the seruant of God protesteth, that though all (k) the people should fall to idolatrie, yet he and his house would serue the Lord: so, though all the worlde should fall from the commandement of God, yet I, and euery one of vs particularly stand bound to cleaue vnto him.

Deut. 12.32.

Matth. 15. 9.

Iere. 19.5.

Mark. 7.8.

Mat. 7.24.26

Ios. 24.15.

Questi-

Question.

Nowe Sir, I praye you let me heare your opinion in other pointes, and firste as touching Transubstantiation of the bread & wine in the supper of the Lorde: & then, whether the sacrament ought to be ministred in both kinds to the people?

Answere.

Truth it is, that many haue troubled & busied themselues about this matter of Transubstantiation, thinking and teaching, that after the wordes of the institution or consecration (as they cal it) the Communion breade should be presently changed into the natural body of Christ, and the wine into his bloud: but this errour and heresie is plainely confuted to the iudgment of euery good Christian, by the common confession of our faith conteined in the Apostles Créde: For if the naturall body of Christ be truely and really (a) ascended vp from the earth into heauen, if he in his natural body sit there at the right hand of God the father, & shal continue there, & not depart from thence till the ende of the worlde, when he shall come to iudge the quicke and the dead: if

a. Mark. 16. 19. Luke. 24. 51. Act. 1. 9. 10. 11. Act. 3. 21. Iohn. 11. 8.

this be true (as it is most true) being grounded on the word of God, then al the doctrine of transubstantiation must nedes be conuicted of falshood, for we know that Christe is onely to be sought for in heauen. And that the signes & elements doe remaine entier & perfect in their nature to the cõmunicants, it may appeare plainly by the scriptures, (b) which call ẏ sacramental bread, bread stil, euen when it is blessed and broken, giuen and taken to eate: & they call the sacramental wine, the fruit of the vine: and to this we take to witnesse the iudgement of all our senses. And if you list to search ẏ scriptures, ye shall plainly see, that Christes natural body which is now glorified and immortall, can be but in one place at once, to witte, in heauen, on the (c) right hande of God, and not vpon the earth. And as for these words (This is my body) they conteine in them a figuratiue & a borrowed speach much vsed in ẏ scriptures, where it is often found, that the signes are called by the names of those thinges which they signifie. For (d) as circũcision is called the couenant, which was but ẏ signe

(b) Matth.26. 26.29. 1.Cor.10.16.17 & 11.26.27. John.6.63.

(c) Matth.24. 23.& 26.11. Mark.16.19. Luke 24.51. John.16.28. Act.1.9.3.20 7.7.56. Col.3.1. Heb.8.1.10.12

(d) Gen. 17.10.

of

of the Lords couenant, and as the lambe is called the Passeouer (e) which was but the signe of the Passeouer, and as Christ is called the way, (f) the trueth, the life, & the true vine, euen by the same manner and phrase of speache, the bread is called the body, bicause it signifieth the body of Christ, which shuld be deliuered to death for vs. Therefore they that take benefite & comfort to their saluation, by this holy sacrament, they receiue ỹ same only spiritually and by faith: For as Christ hath saide, He (g) is the bread of life, so he saith that he that beléeueth in me hath euerlasting life, and he that eateth my flesh, and drinketh my bloud, dwelleth in me, & I in him: & whosoeuer (h) liueth and beléeueth in me, shal neuer dye: and hauing made long discourse, he saith, (i) It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speake vnto you are spirit & life. And S. Paule to the like purpose saith, (k) That we & the fathers do all eate the same spirituall meate, and do all drinke the same spirituall drinke. Therfore as the worke of our redemption by Christ is cõceiued by beléefe, so the

e. Exod. 12.11.

f. Iohn. 14.6. & 15.1. Rom. 4.17.

g. Iohn. 6.47. 48.56.

h. Iohn. 11.26.

i. Iohn. 6.63.

k. 1. Cor. 10. 1.3.4.

fruit-

fruitfull receiuing the same in the sacra-
ment, is only by faith: for Christe dwel-
Ephes.3.17. leth (l) in our harts, only by faith. And as
touching the other point: to wit, whether
the cup or wine in the Lordes supper, is
as wel to be receiued of the people as the
bread, it is manifest by our sauiour Chri
m.Matth.26. stes owne wordes: (m) Drinke ye all of
27.28. it, it is shead for many for the remission
Mark.14.23. of sinns: Take this and diuide it among
uke.22.17. you: And by S. Paule (n) to the Church
n.1.Cor.10.16. of the Corinthians.
23.25.26.

Question.

There be some that thinke it as law-
full for Ministers to marrie, as for Lay-
men, I pray you let me heare your iudg-
ment.

Answere.

Surely, seeing that the Priests in the
lawe, the Patriarches, Prophetes, and
apostles, & other in the primitiue church,
inioyed and vsed this blessing and liber-
tie, left vnto them by ỹ lord God, & found
it in it selfe no hinderance to thē in their
callings, I can not see but it is a daunge-
1.Tim.4.1.2. rous (a) & a diuelish doctrine, to restreine
any sorte of men of that libertie, whiche

God

God hath giuen them. And S. Paule in generall words speaketh to all men vniuersally, being desired by the Corinthians, to set downe his iudgment touching this matter of marriage: For the auoyding of fornication, saith he, (b) let euery man haue his wife, & euery woman haue her owne husband: Thus he speaketh without any exception of any one sort of men, more then of an other: and in the same example he saith (c) He that cannot abstein, let him marrie, for it is better to marrie, then to burne in lust and concupiscence, whiche by Saint Matthewe is condemned for (d) adulterie. To be short, the Lord alloweth the same expressely, in that he setteth downe, that they ought to make a great and a special choice of their wiues, both the priest in the (e) lawe, and the minister in the (f) Gospell, describe & appoint what manner of women they ought to haue, and therefore I conclude, (g) that marriage is honourable among al estates, & the bed vndefiled, but whoremongers and adulterers, God wil iudge.

b. 1. Cor. 7. 2.

c. 1. Cor. 7. 9.

d. Matth. 5. 28.

e. Leu. 21. 13.

f. 1. Tim. 3. 2.

g. Heb. 13. 4.

Question.

There be that hold opinion, it were

good

good that euery minister could preache, what thinke you?

Answere.

1.Tim.3. I thinke nothing more necessarily required by the Lord of a minister, then to preach, to be cõtinually vpon his charge,
a.Act.20.28. 1.Pet.4.1. (a) and feeding the flocke of God, whereof the holy Ghost hath made him ouerseer: for this is the great charge & loue which
b.Heb.13.20. the (b) great pastour of the sheepe ỹ Lord Iesus hath required, not of Peter alone, but of all others of that calling, when he
c.Iohn.21.15. asketh him thrice, (c) Peter if thou louest me feed my sheepe: for if it be a necessarie and good policie in worldly husbandrie, that a man should be among his cattell, that he may daily see and prouide for the
d.Pro.27.23. (d) state of his flocke, and of his heards, & be at hand readie to help them vpon any needfull occasion, much more is it necessarie in this case, that they that serue in the Church of God, shuld neither be blind
e.Matt.15.14. guides: (e) for if the blind lead the blinde, both fall into the pit of destruction: Neither ignorant nor dumbe dogs, (f) which
f.Esa.56.10.11. for lack of knowledge, residence, and diligence, cannot or do not barke, or for idle-

nesse

nesse lie and slæpe, & delight in slæping, neither such as be like grædie dogges, which can neuer haue ynough, lokíng only after their owne aduantage. (g) For cursed is he that doeth the worke of the Lord negligently: & the Prophets threaten the curse of God against fœlishe and negligent Prophets, which follow their owne spirit, & do not make vp the hedge, and mende the gaps and breaches which are in the house of Israel: but being flatterers, sow pilloes vnder all arme holes, and sooth the people in their sinns, eating vp the fat, and clothing themselues with the woll, but not fæding the shæp, whereas they should lift vppe their voyces like trumpets, and cry alowd, and not spare, but shew the people their (h) transgressions: and therefore as the wicked shal die for their iniquitie, so their bloud also wil the Lord require at the handes of those vnfaithfull watchmen, which should be the Lords remembrancers, to admonish the people in his name, and from his mouth. For the (i) Priestes lippes should preserue knowledge, and they should sæke the lawe at his mouth; for he is the messin-

g. Iere. 40.10. Eze. 13.3.4.5. 18.

h. Eze. 34.2.3. Esai. 58.1. Eze. 33.7.8.

i. Mal. 2.7. Zach. 11.17.

messinger of the Lord of hoastes: Therefore the idol shéepeheard which hath no
k. Matth. 5. 13. tong to preach, as the (k) salt that hath no sauour, is good for nothing but to be cast out, and to be troden vnder foote of men: And those that are vnprofitable seruants
l. Ose. 4. 6 (l) by whom Gods people are destroyed,
Matth. 25. 30. for lacke of instructing and knowledge, shall be cast out into vtter darckneſſe, where shall be wéeping and gnashing of
b. téeth: for as for him that knoweth his
m. Luke 12. 47 maisters will, (m) and doth it not, when he shall giue an account of his stewardship, he shalbe beaten with many stripes.
c. And séeing the Lord hath ordeined, that
n. Rom. 10. 14 (n) faith should come by hearing of the
o. 1. Cor. 9. 16. word preached, (o) woe shal be to the ministers that being called preache not the Gospel. And so in like manner, there remaineth a feareful and a heauie account
d. for such as in this calling, séek their own commoditie and ease, and not that which is Jesus Christes: but taking the wages of labourers, yet do not the worke in the
e. Luke 10. 2. Iming of the Lordes haruest: For they
f. Luke 12. 46 shal be cut off, & haue their portion with
Daniel. 12. 13. vnbeléeuers and hypocrits, to whom the

Lord

Lord shal say, Depart from me, I knowe you not, euen as contrariwise, such as attend vnto learning, and take hæd to themselues, and fæde the flocke of God committed to their charge, caring for it (p) not by constraint, but willingly, not for filthy lucre, but of a readie minde: GOD hath not only appointed that they should be sufficiently (q) prouided for, and had in great (r) honour and reuerence of all his people, but also hath promised them, that they shall both saue (s) them selues, and them that heare them, they shall enter into their maisters (t) ioy, and shall shine like light and glorious starres, and when the chiefe shæpeheard shall appeare, they shall receiue an incorruptible crowne of glorie.

p. 1. Pet 5. 2. 3.

q. 1. Cor. 9. 1.

r 1. Tim. 3. 1
1. Thes. 5. 12. 1
Heb. 13. 17.

s. 1. Tim. 4. 15

t. Mat. 7. 23. &
25. 21. 23.

Question.

There be places in the countrie, where the people make great difference, and conscience in their meates, and thinke themselues to be more holy when they eat fish, then when they eat flesh, how thinke you of them?

Answere.

Touching this (me thinkes) Christe

hath giuen a plaine rule in the fifteenth
Mat.15.11. chapter, when he teacheth, that that whi-
che goeth into the mouth (a) doth not de-
file the man, but that which commeth out
from the heart, that defileth the man, as
euill thoughtes, murthers, adulteries,
thefts, falsewitnesse, slaunders, these and
such like defile the man. And thoughe in
b Leuit.7.22. the olde lawe, for a time, there was some
(b) differences of meats & of beastes, that
were for sacrifice: yet now we know, and
are persuaded, through the Lorde Jesus,
that (c) nothing is vncleane of it selfe, but
Gen.9.3. that God hath purified all meates that be
Rom.14.14. to be eaten, and therfore we ought not to
Act.10.15. account any of them polluted, or vnclean:
1.Cor.10.25. 1.Tim.4.3.4. we may eate what so euer is solde in the
shambles, eating with a good conscience,
for God hath created meates to the vse of
man, to be receiued with giuing of than-
kes of them, which beleeue and knowe the
truth. For euery creature of God is good,
and nothinge ought to be refused, if it bee
receiued with thankes giuing: for it is
sanctified by the word of God and prayer.
d 1.Cor.8.8. So there is no kinde of meate, whiche of
Col.2.16 it selfe maketh vs (d) more acceptable t-
Rom.14.17. God,